THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"We should never be ashamed of owning we have been in the wrong. It is, after all, but saying in other words that we are wiser now than we were before."—PARKHURST.

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"AS A MAN THINKETH, SO IS HE."

THIS article was inspired by conversations which I had recently with several of my fellow-missionaries. In one of these conversations a missionary said: "I cannot understand why our president wants us to remain in this town. To me it is simply a waste of time. My companion and I have been here for several months and we have not succeeded in making a single convert. It is impossible for us to make an impression upon the people; they treat us with the coldest indifference, and have no desire to listen to our message."

I have heard Elders in other parts of the mission talk in a similar strain. Now, in justice to the brethren who have spoken in this wise, I wish to say that they are not weaklings by any means; they know down deep in their hearts that the Gospel which they are striving to lay before the people is the same plan of salvation that was taught by Christ and His Apostles, and which has been revealed again from heaven in the present dispensation; they are not laboring under a depressing spell of home-sickness; they want to fill honorable missions and to remain in the field till they are released. But they have been laboring so long under such adverse circumstances that they have become discouraged, or, to borrow the language of the street, "have got cold feet."

I know perfectly well how these brethren feel, for I have had a fellow-feeling, and here I shall digress long enough to relate a little of my own personal experience. Seventeen years ago I

arrived in Salt Lake City a poor, lone emigrant. I was successful for a few months in getting work at my trade; then I was obliged to seek other employment. I was engaged by a local publishing firm to go out and solicit subscriptions for one of its publications. Before the evening sun had set I had learned that canvassing for a magazine "isn't the funniest thing a man can do." All day long I traveled through one of the settlements in the southeastern part of Salt Lake City, and when night came I had the names of five subscribers only in my subscription book. "Discouraged?" I should say I was, and tired, too. I sat down to rest by the roadside and to wait till a street-car would come and carry me back to the city. I asked a man returning from his work how long I would have to wait for a car. "An hour," he answered; "it is an hourly service on this line, and a car passed here a few moments ago."

What should I do—wait there for an hour or do a little more canvassing? I decided to wait. I did not think it would be possible for me to get another subscription in that district. Then I said to myself, "There is a street you have not been in. You have almost an hour to wait, and you might add a name or two to your list during that time."

I sprang to my feet to "try again." The first house I called at I got a subscription; in a little over half an hour I had secured three more. I forgot that I was tired; I forgot the street-car; I canvassed for three hours, and at the end of that time my subscriptions for the day totalled twenty-one.

The work of those last three hours decided my fate for several years. Had I gone home at six o'clock, I am sure I would not have gone out canvassing the following day. I took hold of my work next morning with fresh enthusiasm, determined to make a success of it, and I did.

How many lives have ended in failure for the lack of a little stick-to-it-ive-ness! It is a true saying:

> "Just while the pearl was waiting one more plunge,
> Many a faithless diver has thrown up the sponge."

It is related of General Grant that he never looked backward. Writing of him the author of "Pushing to the Front" says: "Once, after several days of hard fighting without definite result, he called a council of war. One general described the route by which he would retreat, another thought it better to retire by a different road, and general after general told how he would withdraw, or fall back, or seek a more favorable position in the rear. At length all eyes were turned upon Grant, who had been a silent listener for hours. He rose, took a bundle of papers from an inside pocket, handed one to each general and said, 'Gentlemen, at dawn you will execute those orders.' Every paper gave definite directions for an advance, and with the morning sun the army moved forward to victory."

Do you think that victory would have crowned the arms of the Union forces if they had been commanded by one of those other generals? I do not believe it would. Their motto was, "retreat;" Grant's watchword was "Advance." How could they expect to conquer going to battle believing they would meet with defeat.

A number of years ago two missionaries were appointed to labor in a certain town in the —— conference. After spending a few days tracting without meeting with any measure of success, they concluded that they would not be able to make any converts there; and they did not. At the end of three months they were released and appointed to labor in another district. The Elder who was appointed to succeed them possessed the three graces which the Lord has said a man should have to qualify him for the ministry—Faith, Hope, and Charity. He had faith that he would find a few souls in that city who would accept the truth; he sowed the seeds of the Gospel in the hope that some of them would take root and bear fruit; he was filled with charity for the people, who had been deceived by false teachers who had taught them for doctrine the commandments of men. And in due time he reaped the reward of his labors. Sixteen souls were added to the Church through his ministry.

Brethren, often the failure is not from without, but from within. "There is no failure save in giving up." I see no reason why a missionary should feel discouraged as long as he is doing his duty faithfully. We will not be judged by the number of converts we have made, but by our works. Noah spent nearly his whole lifetime preaching repentance, yet he did not make a single convert. Was his mission therefore a failure? Verily, no. I feel certain that Noah's labors were just as acceptable to God as if he had converted thousands. If at the close of each day we are able to look up to heaven and say, "Father, I have tried this day to do my duty to the best of my ability," we can rest assured that the Lord will accept of us and give us evidence of His Divine approval.

"I like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God; that somehow, true and just
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better, with love, a crust
Than living in dishonor; envies not,
Nor loses faith in man; but does his best,
Nor ever murmurs at his humbler lot
But with a smile and words of hope gives zest
To every toiler; he alone is great,
Who by a life heroic conquers fate.

There is a sermon, brethren, in the words of Harriet Beecher

Stowe: "When you get into a tight place, and everything goes against you, till it seems as if you could not hold on a minute longer, never give up then, for that's just the place and time that the tide'll turn."—W. A. M.

MINUTES OF THE MANCHESTER CONFERENCE.

THE Manchester conference held its semi-annual session in the Chorlton Town Hall, Manchester, Sunday, October 27th, 1907. There were present President Charles W. Penrose of the European Mission, Sister Romania B. Penrose, President George T. Beesley and twenty-one traveling Elders of the conference; also Elder George W. Moss of the Liverpool conference.

After the administration of the sacrament and a few remarks of welcome from President Beesley, the statistical report was read, showing a total of sixty-three baptisms, or an average of one convert every three days for the last six months.

Elder James Harrop said he was proud to be called as a traveling Elder to proclaim the Gospel. He knew Brigham Young personally, and could testify that he was a man of God. Mentioned some of the prophecies of Joseph Smith, and pointed out their literal fulfillment.

President Penrose bore testimony that Joseph Smith was a prophet of God, and that he is a prophet to-day. He is devoted to the same work now that he carried on here, just as Jesus, when put to death in the flesh, went to the captives and preached deliverance to them. The real Christ was not in the tomb. When we leave this mortal existence we will have a knowledge of what we did while on earth, for we shall be personalities as much then as now. But there is only one life, and that is perpetual. We may live in America for a while, then in Europe, but it is all one life, so also with what is known as "this life and the next." We will have plenty to do hereafter; it will not be one routine. Variety is the spice of life—is life itself. God delights in variety. It is shown in all His handiwork. As illustrations the speaker cited the congregation, who were all different, like the leaves on the trees, the stars in the heavens, and all nature. Hereafter the weary will be at rest because there will be no more weariness, no fatigue. But the righteous will not cease working. A mere existence is not enough. We want progress in goodly company—eternal progress. We will get what we deserve; like will be with like, good with good, and evil with evil. With the righteous all will be concord and happiness; but with the unrighteous, discord and misery. We have illustrations of this, here, when the wicked get together. We must prepare ourselves for the company of Christ. He is the Way, the Truth, and the Life. We must follow Him. God gave gifts of old to His children to help them walk

in the right way, and the same plan with the same gifts has been restored in this age. The speaker counseled the Saints to speak of the good in people rather than to look for their faults. In the hereafter our great joy will be in doing good to others. We can practice that here and thus prepare ourselves. There is a great and glorious work to be done and we are the ones to do it. Whenever we bless others, we bless ourselves; whenever we enlighten others, we enlighten ourselves. We should first look to ourselves and see where we have made mistakes, then make firm resolve to improve in the future. We should ask ourselves if we are living in conformity with the laws of God. The President exhorted the Saints to keep working, for those who do not work slide back into the beggarly ways of the world. Stagnation means death, so let us open our eyes and see the light, then having seen, walk therein.

At the afternoon meeting the general and local authorities were presented and unanimously sustained, after which Elder George R. Swainston spoke on pre-existence. He exhorted his hearers to

> "Listen to the spirit for its call is one of love,
> It will lead us back to Father and His mansions up above."

Elder Thomas H. Humphreys bore testimony to the divine mission of Joseph Smith, saying that there is no worldly honor for which he would exchange the privilege of preaching the Gospel. God will bless those who are kind to His servants. Elder Charles W. Sherwood said the Gospel is the means of temporal as well as spiritual salvation. After the testimony of the Elders will come the testimony of judgments. Messengers have come from God and their word is of great importance.

President Penrose then addressed the assembly. He expressed the joy he felt on seeing so many present, and to experience the glorious effects of the rich out-pouring of the Holy Spirit. Everything that is good is part of our religion. We are given much to music. And this is proper, for all music that *is* music is sacred, though at times the words are profane. Discords are sometimes introduced into music by the great masters so that the harmony of a full chord may be the better appreciated. The contrast is great, and, in consequence the harmony more effective. God does not introduce discord, but allows Satan to do so in this life so that the beauties of light and truth may be seen. It was Satan who tempted Eve, and since then he has had power over the hearts of men. The speaker explained the sacrifices of Cain and Abel, showing the purpose of sacrifices in their day and their culmination in the great sacrifice of the Lamb of God. The Lord accepted nothing short of His commandment then, and He is the same to-day. When Cain got angry, Satan inspired his heart to evil, and before he had time for calm deliberation the terrible deed was committed. Satan works the same way to-day. The wise and learned preachers to-day, in what is called Christendom, grow

headstrong in their worldly knowledge and reject the light of God because it is contrary to their ideas. But who was it that heaped persecution upon the godly in the time of the Savior? It was Scribes and Pharisees, those "whited walls" who would not enter the Kingdom themselves nor suffer them that desired to go in. It was the most religious men of the day, the most learned and devout, who prayed long and loud, with sanctimonious faces and rolling eyes—it was these men who persecuted the Son of God. "We have Moses and the prophets," they said. So, when the Gospel is presented to mankind to-day what is the result? They say "We have the Scriptures; we have the truth. Have we not had them all these years? We need no more. Our ministers are good men who have studied the Bible. They tell us to keep away from you, and not read your books nor listen to your talk." So all through history the most pious and learned have been opposed to newly-revealed truth. Whenever scientific or religious truth has been brought forth by the power of God, it has met with ridicule from those who did not understand it. The false reports that are circulated about the Church to-day, if traced to their source, would, in most instances, be found to originate in the pulpit. Then the press take them up and the people swallow them with their eyes shut. It was the pious and long-faced who led the mobs and inspired the depredations and murders committed on the Latter-day Saints. To-day some ministers are repeating the rehashed tales that have been proven false for forty years. But the time will come when those who *love* as well as those who *make* a lie will receive their reward. President Penrose advised the Saints to be united, to observe the fast days, to attend to the sacrament meetings; to pay their just tithing so as to reap the rewards resulting.

At the evening meeting the large hall was filled, four hundred and fifty being present. Elder E. D. Hymas showed that we have something different from the religions of the world. God loves order to-day just as much as He ever did, consequently men must be called by Him to-day as of old. "The truth," said Elder E. H. Chambers, "does not always appear in beautiful garb." If people would gain a testimony of "Mormonism" let them come in at the door. "If this message is worth anything at all," said Elder H. C. Gwilliam, "it is worth more to us than this existence itself." President Beesley explained the first principles of the Gospel. Said they had been restored in the last days and for the last time. "Mormonism" means "more truth."

President Penrose showed distinctly the relation between the Bible and the revelations of God in this day. "The letter killeth, but the spirit giveth life." We may read of old feasts and still be hungry. So, we may read the acts and epistles of the apostles of old, but we need the light of God to-day, so that we may know what He expects of *us*. True, the ordinances of His Church are

the same, but the conditions are different. We need more than the dead letter. Eternal life is not to be found in books. It is the gift of God. People would consider it a ridiculous act to use the old farthing rushlight when electricity could be used instead. Yet those same people will cling to the old religous light instead of coming into the greater and grander radiance which has come. Let us open our eyes and see it, open our ears and hear it, open our hearts and receive it. It is for all the world. Why not come into the greater light? It is as free as the air we breathe—the light of the last dispensation. The speaker showed the illogical position taken by those who teach the many errors of modern sectarianism, illustrating with many examples.

During the day musical numbers were contributed by Miss Lizzie Gleare and Elder Thomas; also by Sisters Birchall, Peart and Derrick and Elders Groom, Gwilliam, Owens and Birchall. Brother Charles Peart acted as accompanist. The spirit of God was enjoyed throughout the day to a marked degree.

On Saturday the Elders met with President Penrose in Priesthood meeting. He was pleased with their reports, spoke words of encouragement and explained many points of doctrine to their delight and satisfaction.

JULIAN M. THOMAS, Clerk of Conference.

CHEER UP.

THE following is from the October number of the *Improvement Era:*

["In my travels," says the author, "I have been surprised to note how easily some men and women become discouraged. At the first little evidence of adversity—down, down, down go their hopes! Their eyes roll, their heads droop, and they sit quietly down awaiting the end; whereas, a little bracing up, a little asserting of man or womanhood would quickly dispel the mists, and let the glorious sunlight in." He explains further that, while thinking of these people, the jingle which follows came into his mind as a result.—EDITORS.]

What's the use of sitting with your head upon your breast?
You can't see the stars in that position!
Just the same they're in the sky, and shining at their best;
Brightenin' up the world, 'cause that's their mission.

Take a look around you, see the people passing by!
Don't you think each one there has his sorrow?
What if every one of them u'd just sit down and sigh?
D'ye think this world u'd last until to-morrow?

Who'd do the harvestin', and who u'd make the bread?
Who'd keep the wheels of commerce turnin' 'round,
If only just their sorrows keep a-crowdin' to their head,
Till every other thought of life was drowned?

D'ye think that all the heroes are struggling on the battlefield?
There's hundreds of 'em 'round you every day;
Men and women sorely press'd, but yet who never yield;
Because they know there's nothin' gained that way.

Ain't you just as good as they, 'course you are! brace up!
Throw your chest out; take a good, deep breath!
Now, then! you've a mighty pile of pleasures to "chase up."
Who was it talked a while ago of Death?

Salt Lake City, Utah. LORENZO J. HADDOCK.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 31, 1907.

ABUSE IS NOT ARGUMENT.

THERE has been some opposition to the preaching of the Elders from ministers of different religious sects. This has been occasioned by the reception of the Gospel on the part of some members of their congregations, or by the interest taken in it by prospective converts to the Latter-day Saints' faith. In some instances much anger and malice has been exhibited in the attacks of those preachers, and they have manifested anything but a Christian spirit. In other cases they have preserved a calm and dignified demeanor, and acted in a gentlemanly manner while assailing "Mormonism." But in all these attacks the principal weapons used have been aspersions upon the character of the Prophet Joseph Smith, his parents, his successors in the Presidency of the Church, and the leading men therein.

Very rarely do they attempt, by reason or Scripture, to disprove the truth of the doctrines taught by the Elders and set forth in the written standards of the Church. These are purposely avoided. Whenever allusion is made to the belief of the Latter-day Saints, it is in regard to statements or arguments, alleged to have been made, by some officials whose personal opinions on certain subjects are quoted as authoritative utterances of the Church itself. The stories that are told are merely repetitions of old slanders that have often been refuted, and which these professed ministers of the Gospel repeat without knowing anything themselves in relation to the matter.

But if there was anything in them that had the least foundation in truth, what has that to do with the Gospel preached by the Elders as restored from heaven in these last days? What had the stories about Jesus Christ, who was proclaimed by the religious people of His day as a "winebibber," a consorter with "harlots and with publicans and sinners," casting out devils by the power of "Beelzebub the prince of devils," guilty of "treason" to the Roman government, a "blasphemer," the illegitimate son of

"Joseph the carpenter," a man "not fit to live," to do with the glorious truths that He and His Apostles proclaimed?" He was, in fact and truth, the sinless Son of the Eternal Father—the "Lamb without blemish and without spot" sent into the world to be the Redeemer of mankind. Were not His apostles condemned by popular clamor incited by the chief priests and thrust into prison as being the vilest of the vile? Were not the early Christians declared to be "a little sect everywhere spoken against?"

Either then or now such epithets and attacks on personal character had nothing to do with the truth or falsity of the doctrines preached by those servants of the living God, and it was not the custom then as it is not now to take up the principles advanced and show their error. Yet that would be the only consistent course to pursue by those who profess to have the light and the authority to administer the things of God. The Elders in the Church of Jesus Christ of Latter-day Saints who are abroad preaching the Gospel have left home, families and friends to promulgate that which they verily believe and know to be true, without receiving any pay for their services or any earthly reward.

Prove to them that they are in error and there will be no difficulty in turning them back whence they came, to aid in opening the eyes of others who are considered as being deceived. But the principles they proclaim are so rational and scriptural, and attended with such convincing power to those who will patiently listen to their teachings, that the professed ministers of the different sects do not attempt to take up those doctrines, principle by principle, and show them to be wrong. They resort to calumny, abuse, vituperation and absurd and wicked libels, to prejudice the public mind and prevent people who would receive the truth, if let alone, from investigating and receiving the living word of God.

It is noticeable that the most recent tirades against the Latter-day Saints or "Mormons," as we are termed, are in nearly every instance the same old fables that can be read in anti-"Mormon" publications of half a century ago. It seems to make no difference to those who place them before the public at this late date that they are away behind the times. Indeed, their age, feebleness and improbability seem to recommend them to the present purveyors of such dishes of infamy, and they are accepted by the unthinking multitude as though they were fresh from the cooking-house of slander and scandal. It does not matter to the reverend gentlemen who serve them out that the testimony of reputable travelers who have dwelt among the "Mormons," and investigated conditions in Utah and the doctrines actually promulgated by the Latter-day Saints, show beyond fair dispute or reasonable doubt, that those moss-covered tales are grossly untrue, and the pretended expositions of the "Mormon" faith by their enemies are either sheer inventions or hideous burlesques and exaggerations, for

there are people, as we read in holy writ, who "love a lie" as well as people who "make a lie."

The recent thorough investigation entered into and pursued by a committee of the Senate of the United States, occasioned by the concerted efforts of religious ministers and pious women, numbering more than a million, to eject from Congress Senator Reed Smoot of Utah, on the ground that he was a "Mormon" and therefore a party to all the evils that have been alleged against the Church of which he is a member, closed with the result that he was sustained and retained in his seat. This ought to open the eyes of the present maligners of the "Mormons" to the fact that those old fables on which they rely are without basis in truth. Senator Reed Smoot was thoroughly vindicated after a siege upon him lasting nearly four years, in which all the weapons, antiquated and novel, that could be brought forward, were used against him. Though handled by learned lawyers, and backed by wealth and talent, religious influence and political power, he came out of the assault unscathed, and now retains his seat in that august body, recognized as a clean, moral, upright, loyal and Christian gentleman, worthy of the proud position he occupies.

It has been well understood through all this great controversy, that the "Mormon" Church, so-called, was the real object of attack, and that he was singled out because he is one of the Twelve Apostles of that Church. Therefore, in his vindication there was a complete overthrow of the allegations against that Church, and these included all the miserable stories still repeated with so much gusto by the reverend assailants of "Mormonism." Why is it that they delight so much in the vile things that they rake up from the gutters of anti-"Mormonism," and can find nothing better as arguments against the principles which our missionaries advocate, than these scraps of vileness that are hurled against us? The doctrines we teach are rational and scriptural, and are purposely avoided by our detractors.

Those defamers still try to palm off upon their hearers the ancient, bald and wrinkled Solomon Spaulding story as the origin of the Book of Mormon, when that poorly-written old fable is on exhibit in Oberlin College, Ohio, and is a thorough and complete refutation of the absurd theory that the Book of Mormon was concocted from it. Are the ministers who still resort to that romance ignorant of the fact we have mentioned, or do they ignore it for the very pious purpose of deceiving their hearers and followers? They should be ashamed of their course, whether it be pursued from palpable ignorance or wilful mendacity.

Let the Elders of Israel in the mission field pay no attention to the silly tales and absurd romances which are the chief stock-in-trade of the preachers of the day when assailing "Mormonism," but go on with their work in patience, humility, perseverance, and determination, and the power of God will be with them. They

will dispel such evil influences as are brought against them; they will find honest, inquiring souls who will receive their testimony; and the truths they proclaim will overcome the falsehoods that are told to hedge up their way, and the Church and kingdom restored to earth by divine revelation will conquer every foe and fill the earth with light and truth, to the redemption of the obedient and the glory of our Father in heaven.

C. W. P.

An Omission.—In the report of the recent Grimsby conference, the names of Brother Walter Thompson and Mr. Allington were inadvertently omitted. The former rendered a bass solo, Mr. Allington playing the accompaniment in a very clever manner.

DEATH OF A "MORMON" NONOGENARIAN.

THE following account of the death of Brother George Smith, Mexboro's oldest inhabitant, appeared in the *Mexborough and Swinton Times* of the 12th inst.:

"It was with extreme regret that Mexboro' learned last week-end of the death of its oldest inhabitant, George Smith, who was approaching his ninety-ninth year, and who for the last quarter of a century has conferred quite a distinction on the place by reason of his healthy, thriving longevity. He died on Friday last, from senile decay, accelerated by a slight cold.

"In some respects Mr. Smith's life was a remarkable one. So far as our representative—who some time ago interviewed the old man—knows, his life has been one continuous smooth passage. He has worked hard and long, has indulged in the good things of life as far as his means allowed, and yet has never been tempted to excess. He was a son of the county seat of Lincolnshire, where the people—so runs the legend—never die. He was born ninety-eight years ago, in Lincoln, and a good part of his early life was spent on Lord Yarborough's Brocklesby estate, where he followed a peaceful pastoral pursuit. Forty-three years ago the Lincolnshire shepherd came to Melton on the Hill, having taken to himself a wife. Twenty years later he came to live at Mexboro', in Kirby Street, and there the old couple lived a happy, contented life, being models of cheerful matrimonial felicity. Last year the old couple were the "lions" at the Old Folks' Treat, and were the centre of much admiration.

"Then a sad thing happened. The partnership of fifty years was broken up, and Mrs. Smith died—a month or so ago—on the day before her husband's ninety-eighth birthday.

"Without the partner of his joys and sorrows, George Smith's life was left a blank, and the wonderful vitality which a contented

mind and a healthy upbringing had brought him, began to fail, and a slight cold coming along, got the better of the frame which had withstood, without an effort, heat and cold, rain and fever, for ninety-eight years.

"He was a merry old soul, and followed for sixty years, with the simplicity of perfect faith, the teachings of the 'Mormon,' Joseph Smith. He was as familiar to the Mexboro'-ite as the bank clock, or the water tower, and so cheerful was his demeanor as he sauntered along the highway that one could well believe he had sung his way through life. Before the death of his wife he was asked if he thought he would like to be one hundred years old. 'I will live,' he replied, 'as long as God pleases to let me.' After her death he went to live with his daughter at Waddington's Terrace, and it was there that he died.

"The funeral took place on Monday, the 14th inst., in the Mexboro' Cemetery, the service being of the kind prescribed by the Latter-day Saints, some members of this sect coming from Sheffield to pronounce the last sad rites."

FROM THE MISSION FIELD.

Presentation to Elder Shurtliff.—On Saturday evening, October 19th, 1907, the Saints of Derby branch, with President King, fifteen traveling Elders and many friends, assembled in Trades Hall, Derby, where a most enjoyable social was held in honor of Elder Luman A. Shurtliff. Refreshments were served, after which a fine musical program was rendered. Elder Shurtliff was then presented with a handsome signet ring, beautifully engraved, as a token of the esteem in which he is held by the Saints and friends in the Derby branch.

Good Report from Sheffield Conference.—President Abel G. Rich feels very happy over the success which is crowning the labors of the Elders and Saints of the Sheffield conference. From a letter addressed by him to President Penrose, we take the following extract: "It gives me pleasure to report that an excellent spirit exists in the greater part of this conference. We baptized twenty-one converts recently in Sheffield, and expect to baptize others on the day of our next conference. Our hall is filled every Sunday. I attribute these results to our street meetings. The members of the Doncaster branch are taking a lively interest in their religion and are bringing friends to the meetings. The Higham branch is in a flourishing condition, twice the number attending meetings there at present than were in attendance two months ago. I regret that the work in Birdwell has been neglected on account of the lack of Elders; but as we have received the assistance of two additional missionaries, conditions there will be improved. I

believe every Elder in the conference is living the Gospel to the best of his ability, and is setting a good example to the people. They are united, and are willing to do whatever is required of them. We have secured a good hall for our conference and expect a large attendance. After all, there is room for improvement; and that is our motto."

Elders Invited to Preach in a Denominational Church.—We have received the following letter from Elders Herbert Owen and Albert B. Barton, at present laboring in Gateshead: "While out tracting one day recently we met a gentleman who is one of the leaders in a church mission here in Gateshead. We had a good conversation with him, explained our calling and our mission in this country. He became quite interested, and gave us an invitation to come and preach in his church some time. We made arrangements to conduct a service on Sunday, the 20th inst. We attended the morning service at 10:30. We were welcomed by a number of the leaders, who told us we could take full charge of the meeting. We conducted the service according to our usual custom. We both spoke, explaining the first principles of the Gospel. Those present seemed to be quite interested in the service, and invited us to come again in the evening, which invitation we gladly accepted. At the evening meeting there were about eighty-five or ninety present. All were strangers to us. We were again given full charge. We were blessed with the Spirit of the Lord, and explained the Gospel in plainess to the assembly. During the service two hymns, 'Come unto Me,' and 'Peace, be Still,' were sung by one of the young lady members of the church. After the meeting a number of questions were asked, and several persons expressed themselves as being pleased with what they had heard. We also received invitations from some to visit them at their homes. They bade us good-night with a hearty hand-shake and said they would be glad to have us come again any time. We think good will result, and that some will be led to investigate the restored Gospel of Jesus Christ. It is certainly encouraging to have had the opportunity of explaining the Gospel to so many people, and we feel to press on in the good work."

Baptisms.—Elder Edwin A. Crockett sends a report of a baptismal service held in Bonndary Road Baths, St. Helens, on the 27th inst. Elder Henry L. Smith addressed those assembled to witness the ceremony. He spoke on the necessity of baptism, and exhorted the converts to be diligent in keeping the commandments of God. Three persons were then immersed by Elder L. Garrick. Confirmations took place immediately after the baptism.

Elders Berry and Bowden write: "We are pleased to report another addition to the Swindon branch of the Bristol conference. A baptismal service was conducted at the Corporation Baths, at

Bath, on October 26th, 1907. Appropriate remarks were made by President R. J. Smith, after which two persons were baptized by Elder James A. Berry. We are very much pleased with our labors in and around Swindon. The spirit of hatred towards our people is waning and there seems to be a spirit of inquiry among the people, especially in the villages close to Swindon."

President Wilford J. Booth of the Turkish mission, reports the baptism of three adult converts at Aleppo. The ceremony was performed on October 6th, 1907.

President William A. Budge of the Scottish conference reports the baptism of six converts from Stirlingshire district. The ordinance was performed in the Town Head Baths, Glasgow, on the 26th inst., Elder James Ritchie officiating.

Three members were added to the Belfast branch on the 12th inst. The baptism was administered by Elder H. R. Sloan. President Brough reports that prospects are bright in the Irish conference and that more baptisms are expected at an early date.

Elder John J. Hendry reports another substantial increase in the Sheffield branch. A baptismal service was held at the Glossop Road Baths, Sheffield, on the 13th inst., when seven persons were baptized into the Church by Elder Stanley H. Rich. The converts were confirmed at the evening meeting.

A large gathering of Saints and friends assembled last evening, October 30th, at Cornwallis Street Public Baths, to witness a baptismal service. A peaceful, orderly spirit pervaded the assembly. After prayer, President Penrose set forth in a very clear and convincing manner the proper mode and object of baptism, impressing upon his hearers the fact that, in order to be efficacious, the ordinance must be performed by a man holding Divine authority. This was illustrated in the baptism of the Savior. He did not go to the scribes or Pharisees to be baptized by them, but to John, a man who had been sent of God. The Elders of the Church of Christ hold authority from God to preach the Gospel and administer in its ordinances and their administrations are recognized by the Lord. Eleven persons (eight males and three females) were then baptized by Elder John S. Smith.

A baptismal service took place at the Phipps Baths, Northampton, on Saturday last, October 26th, 1907. After a brief address by President William E. Corbridge, eight converts were baptized into the Birmingham conference by Elder Robert M. Garbett. They were confirmed at a meeting held the following day.

Sowing the Seed.—"While tracting recently in one of the rural districts," writes Elders Adolph M. Reeder and William G. Davis, "we came to a village which we had often passed during the summer on our way to Norwich. We both had favorable impressions of the place, and decided to stop and distribute literature

among the inhabitants. On learning that we were missionaries of the Church of Jesus Christ of Latter-day Saints, the great majority of the residents exhibited much prejudice toward us and acted rather unfriendly. We found a few, however, who were willing to listen to us, and who seemed impressed with our message. On paying other visits to the village, we learned that the people with whom we had conversed on a former occasion are related and they constitute a large family. We felt impressed last Sunday to call on these people again and, if possible, have conversations with the husbands, whom we had not been able to see before, on account of their being at work. We were treated very cordially in the homes we visited, and when tea time arrived were invited to eat with the inmates. A gentleman told us that he has been greatly troubled of late over some difficulties which have arisen in his church. He added that he has prayed earnestly to the Lord to assist him in doing right and to show him the right way. While reading the scriptures recently he found a passage in the book of Malachi which, he said, made an indellible impression upon his mind. It is as follows: 'Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' He told us that when he first saw us he felt impressed that we were servants of God, and that we had a message of truth for him. While we were at the gentleman's home, other friends heard of our presence there, and came to hear more of the Gospel. We proposed holding a cottage meeting with them, and the proposition was accepted. The people were very much interested, especially in our teachings concerning water baptism, as they had never been taught the necessity of this sacred ordinance. The gentleman of the house and his wife told us they have had several dreams of late relative to pure water, which they interpreted had reference to baptism. What the future has in store we know not. All we can do is to sow the seed; the Lord giveth the increase. We have labored in faith and with prayers for the blessings of the Lord to attend our labors. We hope that the eyes of these people may be opened to behold the light of the Gospel of Christ, and that they may come out of spiritual darkness and walk in that light."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

JESUS THE CHRIST.

LESSON XXXII.—"CRUCIFY HIM! CRUCIFY HIM!"

I. Before the priestly authorities. (Matt. 26: 57-75; 27: 1; Mark 14: 53-72; Luke 22: 54-71; John 18: 12-27).

1. Hasty proceedings during the night. (a) Jesus before

Annas, then sent bound to Caiphas (John 18: 13, 24). (b) The high priest and council in irregular session (Matt. 26: 57-68).

2. The morning council (Matt. 27: 1; Mark 15: 1; Luke 22: 66). Note the following in connection with this part of the lesson: (1) The constitution and powers of the council before whom Jesus was tried,—the Sanhedrin, or supreme council among the Jews. Under the Roman rule the power of inflicting the death penalty had been taken away from this body. (2) The humilations, indignities, and cruelties heaped upon Jesus while He was a prisoner in the custody of Jewish officials. (3) The search for false witnesses and other proof that condemnation had been decided upon before the so-called trial. (4) Peter's denial of Christ—the prediction fulfilled.

II. Christ before Pilate. (Matt. 27: 1-31; Mark 15: 1-20; Luke 23: 1-25; John 18: 28- 40; 19: 10-16).

1. Delivered to the Roman authorities by His own people.
2. Pilate's examination. (a) His inquiries. (b) His certainty that Jesus was unjustly accused. (c) Warning from Pilate's wife. (d) Pilate's significant washing of his hands. (e) The response of the multitude—"*His blood be on us and on our children*" (Matt. 27: 25 and references thereto).

III. Pilate's official action.

1. Releases Barabbas, the robber.
2. Condemns Jesus to death. Note in connection with this part of the lesson: (1) Pilate's delivery of Jesus to Herod, who was then at Jerusalem; the wicked sport of Herod and his soldiers; the return of the prisoner to Pilate, and Pilate's declaration that Herod also had failed to find evidence of the guilt charged. (2) The demand of the people, "*Crucify Him! Crucify Him!*" (3) Pilate alarmed by the declaration that to release Jesus would be to prove himself disloyal to Cæsar. (4) The miserable death of the traitor, Judas (Matt. 27: 3-10 and references thereto).

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